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THE STUDY OF ORIENTAL RELIGIONS AS A PREPARATION FOR MISSIONARY SERVICE.

BY REV. F. F. ELLINWOOD, D.D.

I have lately seen some correspondence which has passed between young men greatly interested in foreign missions, with reference to the question of special preparation for this branch of work. Possibly the feeling on this subject, now somewhat widespread, has been induced wholly or in part by the flippant assertions made by Hindus, Buddhists, members of the Brahmo-Somaj, Persians, Syrians, Theosophists, and American and European travelers, all to the effect that missionaries sent out to Eastern lands are inadequately prepared to meet the demands of an awakened, thoughtful, intelligent Orient. It is possible that since the meeting of the Parliament of Religions in Chicago, where unstinted and sometimes gushing commendation was heaped upon our Oriental friends, they have conceived an exaggerated estimate of their own relative intelligence and ability on the one hand, and a too slight appreciation of Christian training in Western lands. The truth is often found to lie between extremes, and this is certainly a case where that general principle would hold true. There are no other countries in which so high and so symmetrical a training is given to the average college student and theological graduate as in Great Britain and the United States. I say symmetrical, as including in just proportions the intellectual, moral and religious elements, and all accompanied by and based upon a

ground work of Anglo-Saxon common sense. At the same time it is true that much is left to be desired if we would fit men in the highest degree for the special work demanded on the mission fields. I am confident that Professor Moore, of the Union Theological Seminary at Hampden-Sidney, was entirely correct when, in the Council of the Presbyterian Alliance in Toronto, 1892, he maintained that the time had come for a new apologetic, that many of the old problems which confronted the early Christian fathers, and even the later apologists of a century or two ago, had given place to other issues which are now challenging us with a vigor and aggressiveness never known before in the world's history. In the same address he pointed out the fact that many ideas which had been generally entertained in regard to the present non-Christian systems, now demanded re-examination if we would carry on successfully the conquest of the world for Christ.

In *The Outlook* of the 19th of May, Mr. P. C. Mozoomdar of the Brahma-Somaj published an article on mission work in India, in which he spoke in glowing terms of the leavening influence of the Spirit of Christ in India. No Christian missionary could have used stronger language along that line, but, at the same time, with no little inconsistency, he criticised the missionaries on the narrowness and inadequacy of their work. And to show the rapidity with which sentiments and opinions are now disseminated over the earth, an educated Japanese writer, in a monthly magazine of Japan, has recently re-echoed Mr. Mozoomdar's contention so faithfully, that it is impossible to doubt that his eye had fallen upon the above named article, and that the refrain of the Hindu is taken up by the Japanese, and, as we may suppose, will be echoed and re-echoed widely.

Now young men who are looking forward to the ministry and the missionary work are increasingly anxious to know what grounds there are for these criticisms, and, if they are well-founded, how the difficulty or inadequacy may be remedied. After the publication of Mr. Mozoomdar's article the question was raised by a well-known missionary, whether a conference should

not be held on the question, "What can be done for the better preparation of missionaries going to India and Japan?" or, to put the question more definitely, "How far does ordinary ministerial education require to be modified or specially adapted to the mission fields?" It may be doubted whether the holding of such a conference would be the wisest course to pursue. It might look like interference. It were better that the needed changes, if any, should originate in the centers of ministerial education. The question has been raised whether in some theological schools having large reference to mission work, there might not be such optional or elective courses as should secure the special training which is demanded. The difficulty with this plan would be that no one institution would be likely to draw the missionary candidates from different denominations. Might it not be well that this subject should be taken up by the missions of different denominations and treated broadly? Or by the annual conferences that are held by the officers and members of the various missionary boards? No doubt any great demand which should be clearly presented and widely sustained would very soon elicit a response and find a corresponding supply. Moreover, if an earnest inquiry along these lines should appear in the ranks of young men associated in the Student Volunteer Movement or the Inter-Seminary Missionary Alliance, that would also doubtless meet with consideration.

On the whole, I am inclined to think that the Spirit of God is moving upon the hearts of the Church in this matter. While the suggestions of Mr. Mozoomdar, of India, and His Excellency, Pung Kwang Yu, Chinese Minister at Washington, as expressed in an elaborate published paper, both demanding that the missionary work shall be something other than an effort to change the religion of Oriental nations, cannot be entertained for a moment; while the work of school teaching, hospital service, industrial training, and various kinds of humanitarian reform, can never sufficiently arouse the zeal of the Christian Church, much less of those who loudly plead for philanthropy alone; while the

proclamation of a redemption based upon the vicarious and all-sufficient sacrifice of Christ as a Saviour of the world, must ever be the great end of missionary work, yet in the peculiar circumstances in which we are placed in this closing decade of the century, and with so many changed conditions as now appear,—it may be the part of wisdom to re-examine the whole question of missionary policy, missionary preparation, missionary agencies, with a view to a higher efficiency and a more assured success. I shall be greatly disappointed if a wise and guarded agitation of this subject shall not result in good to the great cause of missions.

Whoever is accustomed to read the current discussions of this class of subjects now so rife in our magazine literature and in various books recently issued, need not be told that the work of foreign missions in these coming years must contend with principalities and powers. It must be administered with the clearest intelligence and the broadest knowledge of facts, and with an earnestness that realizes the fact that its roots strike down into the very foundations of the Christian Church, at the same time with an abiding faith in the sovereign and sufficient power of our Divine Master.

P. S.—After submitting the above to the editor of THE STUDENT VOLUNTEER, as requested, I have been asked to add a postscript touching some additional points. I would say, first, that while I rejoice in the increased desire of intending missionaries to know more of the non-Christian religions of the world, I deem it scarcely less important for those who remain as ministers and teachers here at home. The army of Christian conquest consists of two great divisions,—the missionaries who wage the battle of truth against error in distant lands, and those who are to encounter the very same non-Christian systems here at home: the new faith of converts in India or China must be promoted amid the environment of heathen error: the old faith of the Christian Church at home—faith in the work of missions—must be defended against the apologists of Oriental systems who appear on our own soil. The Parliament of Religions has passed out of

Columbus Hall at Chicago into every parish of the country; in fact it was already there as represented by books, magazine articles, and Sunday newspapers, long before the Chicago Committee had thought of it. Hindu and Buddhist lecturers before large mixed audiences in our cities now assail Christianity and especially Christian Missions, with the full scope of the secular press to re-echo their utterances, but with no one at hand who feels quite ready and prepared to answer them. Indeed, it has become an American fad to hold receptions or ladies' parlor meetings for these apostles of the Orient in the mansions of the wealthy. As a result of this manifold adulation, men who appeared on the platforms of Chicago have gone back to their native lands and declared to their countrymen that the systems of the East have won the day, Americans themselves being judges. However one may decide the question, whether the Parliament of Religions was a wise measure or a blunder, it is certainly the duty of every intelligent teacher and defender of Christianity to thoroughly master the issue that is thrown upon us, and so to be a wise counsellor for his people.

Second, I will only add, in answer to a request, the names of a few books which every one can secure for the purpose of gaining a better knowledge of the Oriental systems: Books of Hinduism, Sir Monier Williams; Buddhism, by Rhys Davids; Confucianism and Taoism, by Douglass; Islam, by Stober; The Koran, by Sir William Muir, etc., etc. These are all published by the Society for the Propagation of Religious Knowledge, London, and are known as the Non-Christian series. They may be obtained from the Student Volunteer Movement.

THE VETERAN OF CHINA,

The recent death at the age of seventy-six of the Rev. A. P. Happer, D. D., of China, who spoke so touchingly at our Detroit Convention last March, gives occasion for recalling his deep and abiding interest in the work of the Volunteer Movement. Prob-

bly no one came to the Detroit gathering at a greater personal inconvenience and risk to his own health than did Dr. Happer. Yet he had the work of the Movement so much at heart that he felt compelled to be present at its convention. It was the last convention, or large gathering of any kind, that he attended. The words which he there spoke were in a very real sense his farewell words. They come with a peculiar impressiveness as we read them again: "My dear young friends, in being asked to say something that would remain fixed in your minds, I would not select any words of my own; I would simply ask you to write upon the tablets of your hearts the words of our Master, 'Go ye therefore'; that 'therefore' connects it with the previous sentence, which says, 'All power is given unto me in heaven and in earth!' Therefore we go not in vain dependence, we go in dependence upon the Almighty power of Him who has all power in heaven and in earth. * * * But in connection with that, I wish to direct your attention to the last words of His address—treasure that in your hearts: 'Lo, I am with you alway, even unto the end of the world.' Oh, precious assurance! Wherever you go, wherever you rest, wherever you toil, wherever you suffer, wherever you lie down to die, remember the assurance of the Master is, 'Lo,'—however forsaken of others, however forgotten by others, however neglected by others, however unknown to others—'I,'—I who have all power in heaven and earth, 'Lo, I am with you.' What more could you have? And I testify that during the forty-seven years of labor and toil for Him, under all circumstances, under all situations, under all trials, under all discouragements, under all sicknesses, I have had this promise fully verified; and I thank God that I am permitted to bear testimony that I have found it fulfilled always, under all circumstances."

The present import duty on opium was established not from choice, but because China submitted to the adverse decision of arms. The war must be considered as China's strong protest against legalizing such a revenue.—*Li Hung Chang.*

WORK AMONG YOUNG PEOPLE'S SOCIETIES.

BY W. G. RAMSEY, WILLIAMS COLLEGE, '95.

The work of presenting the claims of the foreign mission field to young people's societies in the neighborhood of Williams College has been accompanied by a considerable degree of success; not that the work has been by any means perfect, but many, having formerly no interest in the foreign field because of a lack of knowledge, are now eagerly working for that part of the Master's vineyard.

The way in which the present results were brought about was this: One of our number had a sister at work in China, whose letters aroused three of us to a greater interest in her work, and we felt that something ought to be done to help her in giving the gospel to the heathen; so becoming primed with facts, and having an opportunity (or, rather making one by asking for it) to speak at a local union of C. E. societies, one of our number presented in a few minutes the claims of the district in China where our interests were especially centered, and offered our services to speak more in detail to the individual societies in their own churches. Soon invitations began to come, to which we gave a hearty response.

For the sake of our own encouragement, for the diversity of the meeting, and for the better securing of attention by change, three of us usually went together, dividing up the field as follows: the first speaker took up the geography, history, and general mission work in China, using a home-made map in preference to anything we could purchase; the second speaker presented the medical work; while the third spoke of the special field in which we were interested. As \$400 was the sum necessary to build a church in China, we asked the societies to give us this amount, that they might have their own church from which they might hear reports of work done. We urged the "10 cents a week" plan, and within a year the money was on its way to China, where now their own

church stands as a place in which the gospel may be proclaimed. China opened up the way for presenting India, Corea, etc.; and at least one life is now consecrated to the foreign field as a result. Too much cannot be said in praise of the cheerfulness and eager manner of the societies in taking up this work when once presented.

And the work is by no means ended: for there has come to us this fall the promise of the support of at least four native workers in that same district, by the same societies, at a cost of \$40 each. So that soon they will have their own workers holding up Christ before dying souls in their own church. Truly the words of our Master have been verified: "Lo, I am with you alway."

THE MONTHLY MISSIONARY MEETING.

JOHN R. MOTT.

I. TOPIC: TWO CONTINENTAL EVILS.

II. OUTLINE FOR THE PRESENTATION OF THE TOPIC.

1. *The African Slave Trade.* Let this division of the topic be presented by two students.

(1) First, let there be a ten-minute speech which shall bring out among other things: (a) the extent of the slave trade in Africa, (b) its consequences, and (c) the duty of Christian nations regarding it.

(2) Let five or ten minutes to be used by a second person in reading extracts from Stanley's *African Slave Trade*, or from chapter VI. of "The New World of Central Africa."

2. *The Asiatic Opium Traffic.* This division of the topic should also be treated by two persons:

(1) Let one in a ten-minute speech give the most forcible facts showing (a) the extent of the traffic and its rapid increase, (b) its consequences, and (c) the terrible responsibility resting upon Christian nations.

(2) Let another read extracts from chapter VI. of "In the Far East."

3. The chairman of the meeting should indicate briefly the responsibility resting upon all Christians for the overthrow of these two great evils, (a) by creating sentiment against them, (b) by prayer, (c) by gifts, and (d) by life service.

4. The closing moments of the meeting should be given up to definite and united prayer.

III. ADDITIONAL SUGGESTIONS.

1. References: Sufficient material to make possible a meeting of intense and burning interest can be found in the self-denial number of "The Regions Beyond," pages 21-31. This number is called "The Marathon of To-Day." A limited number of copies can be purchased at the office of the Volunteer Movement. The following books contain invaluable information on the topic: Stanley's African Slave Trade; Drummond's Tropical Africa; The New World of Central Africa, by Mrs. Guinness (chapter VI.); In the Far East, by Miss Geraldine Guinness (chapter VI.); Records of the Shanghai Conference, 1890, (pages 306-356); Report of the London Conference, 1888, (see index for "Slavery" and "Opium"). All these books can be obtained through the Volunteer Movement at greatly reduced prices.

2. The graphic maps on pages 27 and 29 of "The Marathon of To-Day" should be faithfully reproduced on blackboard, paper or cloth. They will add wonderfully to the force of the presentation of the topic.

In China are tens of thousands of villages with small trace of Bible influence, but hardly a hamlet where the opium-pipe does not reign. It does more harm in a week than all our missionaries are doing good in a year. The slave trade was bad, the drink is bad, but the opium traffic is the sum of villainies. It debauches more families than drink, and it makes more slaves than the slave trade.—*Rev. J. Hudson Taylor.*

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KEY-VERSE FOR '94-'95: "PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE SEND FORTH LABORERS INTO HIS HARVEST."

Dr. Ellinwood scarcely needs an introduction to our readers. As secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America, as a frequent writer for the missionary magazines, and as the author of "Oriental Religions and Christianity," his name is very familiar to missionary students. What he has to say will be of great interest to all, but will attract the special attention of the volunteers in the theological seminaries of our country. Let the question of missionary instruction be agitated!

It is hoped that many short and suggestive articles on practical topics that relate to the work of the Volunteer Band or Missionary Committee, or bear directly on the development of the missionary life of the student-body, may be received for publication in the VOLUNTEER. Let us know the methods and practical workings of any new plan that has been successfully inaugurated for the stimulating of a missionary interest. Let us profit by each other's experience and thus avoid unnecessary mistakes which we may otherwise make.

The tours of our traveling secretaries have been much blessed of God. Miss Hill has been visiting a Young Women's Christian Association State Convention each week, and reaching a number of individual institutions *en route*. Mr. Eddy's tour has been in the states of New England and in Nova Scotia, New Brunswick, Quebec, and Ontario. Mr. Luce has been in Kentucky, Tennessee, and Arkansas. Mr. Pitkin's visits have been chiefly in Minnesota, North Dakota, South Dakota, and Nebraska. Mr. Adams has begun his tour among the theological seminaries of Ohio. Let us all continue to pray daily for God's constant presence with these who are going in and out among the students of America with the missionary message upon their lips.

Shall the Christmas holidays be made to tell for the evangelization of the world? The question is a timely one. Surely the opportunities which volunteers may have and make for themselves for pleading for the work which lies so near their hearts will be worth the seizing. Let us then fill our minds with the most stirring facts of the world's needs and claims, and our hearts with the yearning love which prompted our Master to give Himself for the dying world, that our lips may speak forth from the abundance of our hearts words of fire which shall kindle many a flame of missionary zeal in other hearts. Our business is the King's business and demands the utmost intensity and promptness. "We do not well; this day is a day of good tidings, and we hold our peace."

The idea of the conference for the training of college association presidents for their responsible work, has been recently tested with reference to Volunteer Band leaders and Missionary Committee chairmen. A three days conference was conducted at Nashville, Tenn. (Nov. 2-4), by Mr. F. S. Brockman, one of the college secretaries of the International Committee of Young Men's Christian Associations, and Mr. Henry W. Luce, one of our own traveling secretaries. Thirty-one delegates were present from twelve institutions. The results of the conference are: the enlist-

ment of between 75 and 100 students in systematic missionary study; the enrollment of several new volunteers; the establishment of at least three missionary libraries, and the quickening of the missionary interest in at least twelve institutions.

In connection with the last message of Dr. Happer, as quoted on another page, it will be of interest to our readers to know that one of the last things which he did before he was stricken low with his final sickness was to send a copy of THE STUDENT VOLUNTEER for October to one of the prominent college presidents of the west, with the request that he read what it contained on the subject of *prayer*. To the very last day it was Dr. Happer's delight to refer daily to the "Cycle of Prayer" of the Volunteer Movement in order that he might add his petitions to the many other similar ones that were rising all over the land. Surely the example of one who so fully realized the need for prayer and so thoroughly knew the power of prayer, should stimulate us to greater vigilance in our service as intercessors for the world.

One of the strongest tributes to the significance and power of the Detroit Convention which has come under our eye is printed in the *American Ecclesiastical Review* (Roman Catholic). An article of eight pages from the pen of Father J. R. Slattery, of Baltimore, entitled "Protestant Zeal in Missionary Work," is devoted entirely to a discussion of the Student Volunteer Movement as an exhibition of such zeal. The writer shows a keen appreciation of the significance of the Volunteer Movement. In the course of his article he says: "At some length we have given an idea of this Volunteer Convention. The application which we would make of it is obvious. By no flight of the imagination could we hope to see at a congress, assembled in the interest of Catholic foreign missions, so large, or even proportionally so large, a representation of Catholic colleges."

In several of our large city educational centers it has been found of advantage that the volunteers of the different institutions should be brought into closer and more helpful relations with each other.

The volunteers of New York have established "The Student Volunteer Union of New York City and Brooklyn," which holds a regular monthly meeting for the purpose of discussing topics of mutual interest and of comparing methods of work.

"The Student Volunteer Association of Philadelphia" does more than hold regular meetings. It has undertaken some aggressive work in the way of volunteer visitation. One of its members, Miss M. A. Ayer, of Philadelphia Woman's Medical College, was chosen to act as a special traveling secretary. The necessary funds to defray her expenses were secured from the students of the different institutions of Philadelphia. Miss Ayer is recognized by the Executive Committee of the Student Volunteer Movement as one of its Corresponding Members, and spends whatever portion of her time she can spare from her studies in visiting the colleges within convenient reach of Philadelphia, attempting the same lines of work as are pushed by the regular traveling secretaries of the Movement.

In Chicago the union as yet only includes the medical volunteers of the west side. As a result of the Detroit Convention the idea of a "home" where all the medical volunteers might board and room under the same roof was conceived. About a score of these volunteers now live as one large family under the care of Mr. and Mrs. Henry D. Ames, who are most devoted Christian workers. In addition to the pleasure of such an association of students sympathetic with each other's life purposes, a great stimulus to their spiritual life and activity is afforded them.

Two very important student conventions were held during the month of November, both of which claim the especial interest of all student volunteers. At Springfield, O., during the first four days of the month the American Inter-Seminary Missionary

Alliance held its fifteenth annual meeting. Delegates were present from twenty-six theological schools. Such speakers as Rev. George William Knox, D. D., of Japan, Rev. Charles L. Work, D. D., of Cincinnati, and Rev. Howard Agnew Johnston, D. D., of Chicago. Papers of interest were also read and discussed. The most practical outcome of the convention, however, was the step which was taken in the direction of stimulating missionary study in the theological seminaries. Rev. James Edward Adams, who last year served on the Executive Committee of the Student Volunteer Movement and is now under appointment for Hainan, was chosen to make a special tour to agitate the matter of the establishment of regular courses of missionary instruction in the theological seminaries of the country. Recognizing the advantage of having his tour directed by an agency thoroughly familiar with the theological field, the Inter-Seminary Missionary Alliance has placed the management of Mr. Adams' work in the hands of its own representative on the Executive Committee of the Volunteer Movement. Mr. Adams has already begun his work. He will spend the month before Christmas among seminaries of Ohio and Pennsylvania. Let all who are observing the volunteer morning watch of prayer remember to pray often for this special work which the Alliance has undertaken.

The Canadian Intercollegiate Missionary Alliance held its tenth annual convention at Belleville, Ontario, November 22d to 25th. It was attended by representatives from thirteen Canadian institutions and was marked by a deep spiritual tone in all of its sessions. An exceptionally strong group of missionaries was present: Rev. F. A. Cassidy, of Japan, Rev. Jonathan Goforth, of China, and Rev. F. A. Steven, also of China. The stirring appeals of these men were used of God as a means for awakening the volunteer's purpose in the hearts of a number of the delegates. Perhaps the most marked result of the convention was the determination on the part of nearly all who were present to be more and more faithful as intercessors before God for the lost world.

THE HISTORICAL DEVELOPMENT OF THE MISSIONARY IDEA.

BY THE EDUCATIONAL SECRETARY.

PART III. THE MISSIONARY IDEA IN THE POST-REFORMATION PERIOD.

Study VIII. The Missionary Idea in the Seventeenth Century.

Required reading: Smith's Short History of Christian Missions, pp. 123-124, 137-138.

Other literature: Warneck's History of Protestant Missions, pp. 24-40.

I. Von Welz.

1. His early life.
2. His missionary writings.
3. His work as an apostle to Dutch Guiana.

II. Leibnitz: his influence on missionary thought.

III. Eliot. *Lucy. of New J 354*

1. His early life and education.
2. His character.
3. His work among the Indians, as a missionary preacher and translator.

Study IX. The Moravians: or, the Missionary Idea Possessing an Entire Church.

Required reading: Smith's Short History of Christian Missions, pp. 127-131.

Other literature: Thompson's Moravian Missions.

I. Founding of the Moravian church.

II. Zinzendorf.

1. Childhood training.
2. His missionary passion.
3. His work in developing a missionary spirit.

III. Zeisberger,—a sample missionary.

IV. Extent and characteristics of Moravian missions.

Study X. The Missionary Idea in the Eighteenth Century.

Required reading: Smith's Short History of Christian Missions, pp. 125-126, 138-139, 142-143, 158-168.

Other literature: Warneck's History of Protestant Missions, pp. 41-57.

I. Ziegenbalg.

1. His training.
2. His method of missionary work in India.
3. His success.

II. Brainerd.

1. As a college student.
2. As a missionary among the Indians.
3. Lessons from his life.

III. Schwartz.

1. His early life.
2. His work as a missionary educator.
3. His work as a missionary evangelist.

IV. Carey.

1. The influences which made him a missionary.
2. His missionary appeals.
3. The organization of the Baptist Missionary Society.
4. Carey's six years of preparatory work in Dinajpore.
5. The brotherhood compact between Carey, Marshman and Ward.
6. Carey's work and methods.
7. Results of the Serampore mission.

Study XI. The Organization of Missionary Societies.

Required reading: Smith's Short History of Christian Missions, pp. 169-173, 176-177, 182-186.

I. English and Scotch Societies.

1. The London Missionary Society.
2. The Church Missionary Society.
3. The Edinburgh Medical Missionary Society.
4. The China Inland Mission.

II. American Societies.

1. The American Board of Commissioners for Foreign Missions.
2. The American Baptist Missionary Union.
3. The Missionary Society of the Methodist Episcopal Church.
4. The Domestic and Foreign Missionary Society of the Protestant Episcopal Churches in the United States of America.
5. The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Study XII. The Missionary Idea among the Churches of the Nineteenth Century.

Required reading: Smith's Short History of Christian Missions, pp. 190-208.

Other literature: Christlieb's Protestant Foreign Missions, pp. 11-19, 30-52.

1. The necessity of a missionary life in the church.
2. The missionary interest in the churches of Great Britain and Ireland.
3. The missionary interest in the churches of the United States and Canada.

Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo: *Heaven goes in the cabin, and hell goes in the ship's hold!* How long will it take us to convert the heathen in this style?—*Dr. Cuyler.*

Between five and six thousand tons of opium are sent from India to China annually, as an article of English trade, from which the Indian government derives at the present time an annual revenue of about \$32,000,000.—*James S. Dennis.*

I have never seen such horrible destruction of God's image in the face of man as I saw in the government opium dens of Lucknow.—*W. S. Caine, M.P.*

SAILED.

Mr. Raymond J. Davis sailed for India, October 13th. He is a '94 graduate of Bucknell University, where he was one of the foremost volunteers and association workers. Delegates at Northfield last summer will remember his forcible and earnest speech on "Round Top." He has gone out under the International Committee of Young Men's Christian Associations to work as a secretary in Madras. He enters a field containing fully 4,000 students. Mr. Davis volunteered in 1890.

Rev. S. C. Kinsinger, Wittenberg College (Springfield, O.), '91, and Wittenberg Theological Seminary, '94, sailed for Guntur, India, on October 17th, under the Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States. He is supported by the college students and Lutheran churches of Springfield. Mr. Kinsinger volunteered at Northfield in 1891 and rendered very efficient service the succeeding college year as a corresponding member of the Executive Committee of the Volunteer Movement, for Ohio.

Dr. Josephine M. Bixby, having graduated from the Woman's Medical College of Chicago in '93, sailed on October 15th, from Vancouver for Swatow, China, under the American Baptist Missionary Union. She volunteered in 1892.

Dr. Eleanor Chestnut, a class-mate of Dr. Bixby's, after a further preparation in an Eastern hospital and a few months at the Moody Bible Institute, sailed from San Francisco on September 25th, for Canton, China. She will take up work about 300 miles from that city under Presbyterian auspices. She became a volunteer in 1892.

Miss Mary E. Moulton, Carleton College (Northfield, Minn.), '94, sailed on October 30th, under the American Board of Commissioners for Foreign Missions for Bombay, India. She found it very helpful to spend a few months in Moody's Bible Institute between the time of her graduation and the date of her sailing. She

was the leading missionary worker in her college especially during her last year. Volunteered in 1890.

Rev. S. S. Snyder, Heidelberg Theological Seminary, '94, (Tiffin, O.), sailed in September for Sendai, Japan, under the Foreign Board of the Reformed Church in the United States. Mr. Snyder goes out as the first Young People's missionary from his Church, being supported entirely by the Christian Endeavorers. Mr. Snyder's going is an illustration of what can be done by a volunteer towards securing his own support. The Board told him when he applied that they had not the money with which to send him. Mr. Snyder then, nothing daunted, set himself at work to secure the needed funds. Volunteered 1889.

Miss Lena Zurfluh, Heidelberg College, '93 (Tiffin, O.), sailed in September for Sendai, Japan, under the auspices of the Board of Commissioners for Foreign Missions of the Reformed Church in the United States. Volunteered in 1891.

Mrs. Rev. J. Albert Miller (Miss Mary Agnes McGaw), teacher for two years in Buffalo Orphan Asylum, sailed Aug. 28th, for Paotingfu, North China, under the Board of Foreign Missions of the Presbyterian Church (North). Volunteered, 1894.

Rev. Clinton F. Rife, M. D., of Northwestern College (Naperville, Ill.), and of Rush Medical College, Chicago, '94, sailed on June 28th, for Kussaie, Micronesia, where he will become a medical missionary. Volunteered, 1887.

Rev. Hugh W. White, Washington and Lee University, '92, and Union Theological Seminary of Virginia, '94, sailed on July 6th, for China, under the Executive Committee of Foreign Missions of the Presbyterian Church (South). He found special profit in studying carefully the report of the last Shanghai Conference of Missionaries as a preparation for his work in the Middle Kingdom. He volunteered in 1886.

Rev. J. P. Irwin left this country on July 21st for the Presbyterian mission in the Shangtung Province, China. In '91 he graduated from Washington and Jefferson College (Pa.), and

three years later completed his theological course in Western Theological Seminary (Allegheny, Pa.). Volunteered in 1889.

Rev. A. G. McGaw, of the University of Wooster, O., '91, and McCormick Theological Seminary, Chicago, '94, left New York on September 29th, for Lodia, India. He volunteered in 1887. During his college and seminary courses he did much to arouse the churches to greater activity for foreign missions. He goes out accompanied by a wife who formerly was Miss Ella R. Hersman, a graduate of Blackburn University (Carlinville, Ill.), and a volunteer of 1887. They will work under the direction of the Board of Foreign Missions of the Presbyterian Church (North).

Under the same Board, on July 6th, Rev. Howard Campbell sailed for the Laos field. He graduated from Grove City College (Pa.) in '91 and from Western Theological Seminary (Allegheny, Pa.) in '94. He had the practical equipment of two years of valuable experience in city mission work. Volunteered, 1888.

Rev. J. E. Shoemaker, Parsons College (Fairfield, Ia.) '90, and McCormick Theological Seminary '93, sailed on September 11th, for Ningpo, China, where he will work under the direction of the Board of Foreign Missions of the Presbyterian Church (North). Although he spent a year in this country preaching, after having completed his theological course, yet he maintained a growing interest in foreign missions during the year of pastoral duties. He volunteered in 1892.

Less than a week later Dr. E. D. Vanderburg of the Mt. Hermon School, and a graduate in medicine, sailed for Hawaii, under the same Board, to become a medical missionary. He volunteered in 1890.

To the same field and under the same auspices, Rev. William J. Leverett sailed on September 29th. He was a '91 graduate of Yale University, attended Princeton Theological Seminary (N. J.), and also Auburn Theological Seminary (N. Y.), from which latter place he graduated in '94. Volunteered, 1890.

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